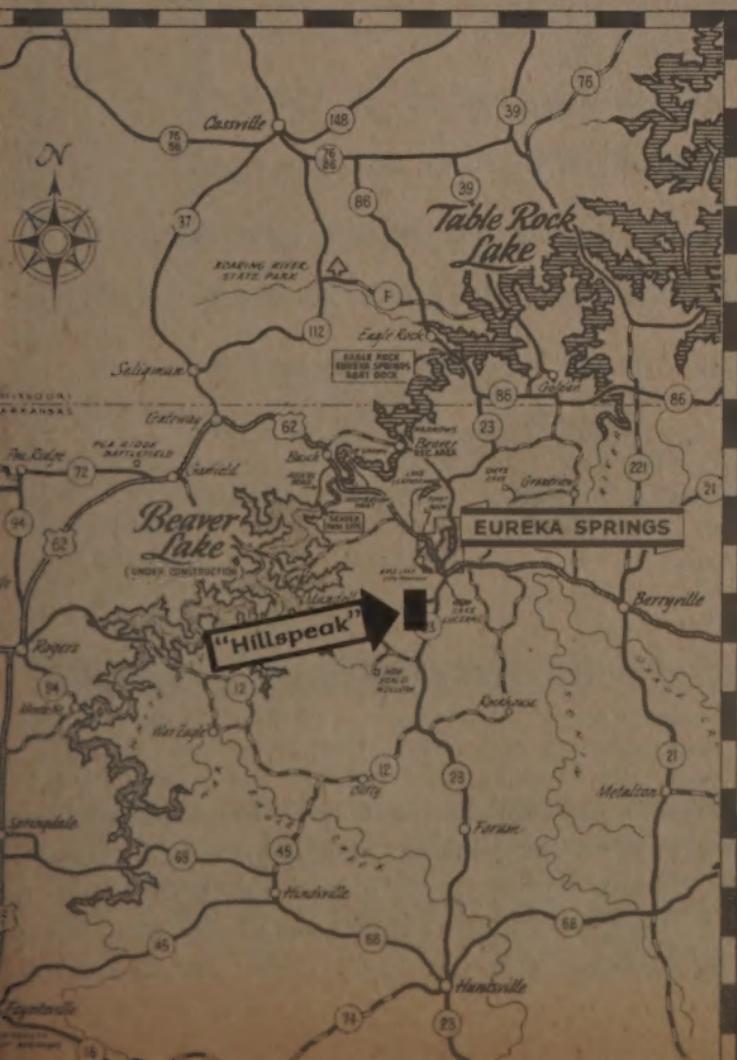


ANGIUSCAN DIGEST



The Episcopal Book Club and Farrar, Straus and Cudahy announce that since in the opinion of the judges there was no winner of the \$2,500 Anglican Fiction Award of 1960, the contest will be extended to the Feast of the Epiphany (6 January) A.D. 1963. All prior regulations will obtain, but works previously entered will not be reconsidered. Additional information may be secured by writing to the Episcopal Book Club, "Hillspeak," Eureka Springs, Arkansas.

THE ANGLICAN DIGEST is published quarterly by the Episcopal Book Club, a not-for-profit corporation, Eureka Springs, Arkansas, as a service to the Church and at the solicited subscription rate of \$1.00 annually. Entered as second-class matter at the post office in Eureka Springs, Arkansas. Summer A.D. 1960. Vol. 3, No. 1.

SUMMER A. D. 1960



the Anglican digest

⊕ some things old
⊕ many things new
⊕ most things borrowed
⊕ everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

Bow Bells

VISITORS leaving the Tower of London and walking westward to St. Paul's Cathedral Church will come upon a street called Cheapside, once known as the Chepe, from the Old English "ceap"—to barter, which in the Middle Ages was London's chief market.

On the left, towards the Thames River, the visitor will see, and stop to admire, the famous 221 foot steeple of the Church of St. Mary-le-Bow, the bells of which have played a lasting part in the life of the City of London.

"Bow Church" came upon its name in a natural manner: it was the first in London to be built on arches, or bows, hence the name St. Maria-de-Arcubus, or St. Mary-le-Bow. Built upon an early Norman crypt of about 1080 (Roman brick can be seen in its construction), it is the oldest ecclesiastical work in London, except the Tower chapel. The church was destroyed by the Great Fire, rebuilt by Christopher Wren in 1670-90, severely damaged by bombing in 1941, and has been rebuilding since 1954. The crypt has been

fully restored, and recently, in the presence of Princess Margaret, was reconsecrated. (Of the \$420,000 required to rebuild the church, \$50,000 has been supplied by Trinity Parish, New York, whose charter is based on that of St. Mary-le-Bow.)

After the Great Fire the merchants were so eager to get on with their trading that Christopher Wren was not allowed to use the space about a church and so give it a proper setting; hence he had to confine most of his creativeness to the interior of a church and to its towering steeple. In fact, when the Church of England was suffering at the hands of protestant reformers, merchants from Cheapside set up shops right in the nave of nearby St. Paul's Cathedral Church. Long before that Westminster Abbey was saved from total destruction by the astuteness of the abbot, later made dean, who persuaded the Duke of Somerset to accept forty manor houses rather than use the stones of the Abbey for his new palace.

At one time, the St. Mary-le-Bow was the chief "peculiar" in the City of London, and came under the direct jurisdiction of the Archbishop of Canterbury. Today, when a new priest is put in charge, the Archbishop has two turns in making the appointment, and the Grocers' Company one turn. Other

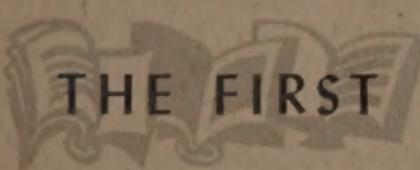
churches included with St. Mary-le-Bow: St. Pancras, Soper Lane; All Hallows, Honey Lane; All Hallows, Bread Lane; St. John's, Watling; St. Mildred's, Bread Street—all harking back through centuries of trading done within the sound of Bow Bells.

It has been claimed that only those people born within hearing distance of Bow Bells can claim to be true Cockneys. The earliest form of the word "cockney" is *cockenay*—"cock's eggs," small and malformed, laid by young hens. The word was later applied to a child over-long nursed by its mother, hence to a simpleton or milksop. Later country people applied the name to the dandified city-bred folk who were ignorant of country ways and means. In the seventeenth century the term was more or less confined to London residents, or more strictly to those born within hearing distance of Bow Bells—the bells of St. Mary-le-Bow.

Eliza Doolittle, of Shaw's *Pygmalion* and of *My Fair Lady* came from the neighborhood of Bow Bells. Sir Thomas More who succeeded Thomas Wolsey as Lord Chancellor during the reign of Henry VIII was born near the church, as was John Milton. Bow Bells were the ones that called Dick Whittington to be Lord Mayor of London.

When St. Mary-le-Bow itself is completely restored, Bow Bells, now recast and lying in a foundry yard, will be returned to the tower, and once again it will be possible for a true Cockney to be born in the City of London.

The popular song "The Bells of St. Mary" was not written about St. Mary-le-Bow, Cheapside, but about another Anglican church—St. Mary's, Southampton.



A *Testament of Turning*, the 1960 Summer "Book-of-the-Season" has won for Donet Meynell Roelofs the Anglican Writers Award—the first literary award in the history of the American Church and, as far as we know, the first in the almost 2000-year history of what is now known as the English speaking part of the Western Church.

A Testament of Turning is a good book: it is well written, it is doctrinally sound, and it serves the Church. We are delighted that the judges awarded it the thousand-dollar prize, and we are honored that the EBC helped make possible the contest and the award and better writing for the Church.

Because *A Testament of Turning* is so honest, forthright, and uninhibited, it will voice the feelings of thousands of converts who, like Mrs. Roelofs, have found the Church, and it will strengthen them in their own new-found faith. The book, however, speaks for itself.

Occasionally EBC members have complained that we take too many books by English authors. We have always replied quite honestly that it has been hard to do otherwise. Whether we like it or not, Englishmen not only write better, they also write more often than do Americans. Moreover, the English Church has far outshone the American Church in scholarship.

To speak to all of this constructively, the EBC and Morehouse-Barlow Co. set up a non-fiction contest and hoped that it and the prize would encourage American men and women of ability to write for the Church. *A Testament of Turning* is the first fruit of that endeavor.

It takes time and a lot of hard work to write a book. It takes knowledge and ability, and not everybody is so gifted, and few persons are willing. We therefore plan to repeat the contest and so encourage and promote more good writing by American Churchmen; we hope to contribute to the same purpose in other ways later on.

Ignorance may deceive us, but we know of no other instance when the Church has offered a prize of money for a new book. Members of the EBC may find some holy joy in the knowledge that they have had a firm part in the bit of history of which *A Testament of Turning* is evidence. [The 224-page book is published at \$3.25 by Morehouse-Barlow Co., 14 East 41st Street, New York 17.]

Donet Meynell Roelofs in private life is Mrs. Robert T. Roelofs, wife of the Chairman of the Department of Philosophy at the University of Nevada, and the mother of two children, Meredith 9, and Mark 5. She was born in Detroit in 1919, studied for two years at Olivet College, and was graduated with an A.B. in English from the University of Michigan in 1942. She did script-writing and announcing for radio station WWJ in Detroit, and off and on has done research, editing, and copywriting for various magazines. She is now engaged in magazine interviewing for *McCall's*.

Mrs. Roelofs did not set out to write a book. She began by writing letters to a few close friends; as her search for spiritualities developed, and she found God and His Church, she found also that she had the makings of a book and in due time, entered it in the contest.—“*Embertidings*.”

THE ANGLICAN DIGEST will give a year's membership in the Episcopal Book Club to the first bishop of the American Church to identify the following quotation: “They agree in believing this Church to be the mystical Body of Christ, of which he alone is the Head, and supreme Governour, and that under him, the chief ministers, or Managers of the Affairs of this spiritual Society, are those called Bishops, whose Exercise of their sacred office being independent on all Lay powers, it follows of consequence, that their spiritual Authority, and Jurisdiction cannot be affected by any Lay-Deprivation.”

A little girl kept making a mistake every night when she said the Lord's Prayer: “Our Father, who art in New Haven, how did you know my name?”

The child's mother asked her parish priest what she should do about it. The priest replied, “I don't think that I would correct her just now, after all she has hold of two wonderful truths of the Christian faith: God is everywhere, even in New Haven; and He knows her by name.”—Taddled from *The Olympia Churchman*.



A MILLION DOLLAR WALK

ON A WINDY March afternoon thirty-two years ago, a priest escorted a rich man on the most expensive stroll in history. The priest was the late Rev'd William A. R. Goodwin, Rector of Bruton Parish; the rich man who accompanied him on a walking tour of Williamsburg was John Davison Rockefeller, Jr.

Before their jaunt was over, Mr. Rockefeller had decided to rebuild the run-down little village as it was in the eighteenth century, when Williamsburg was the capital of Colonial Virginia.

The restored area stretches for more than a mile down each side of Gloucester Street, the main thoroughfare; it contains more than 450 buildings that have either been restored or reconstructed on their original foundations.

The project has cost the Rockefeller family \$62,000,000 to date, and it has given Americans a priceless opportunity to enjoy a living, personal contact with their heritage, and allows an on-the-spot way of studying history.

Williamsburg is the only major privately owned tourist attraction in the world that is operated, deliberately and cheerfully, at a loss. Every cent taken in from tourists goes to help pay the cost of maintaining the town and its staff of 2,000 persons, but the income never covers all the costs. The price tag on the stroll is getting higher all the time, and the Rockefellers, by making up the deficit, continue to keep Williamsburg what it is today. *(Taddled from the U. P. I. by way of the New York Times)*

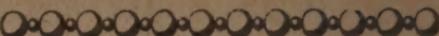
It's Like This

The Beatniks use too much of
"like,"

Like anyone can see;
But the way the clergy wear out
"this,"

This is too much for me!

—A "beat" priest, in the
North Carolina Churchman.



BY WILL AND DEED

KENNETH ALDRED SPENCER, 58, Kansas-born Methodist whose inherited funds, drive, and interest led him from peace-time coal mining to war-time chemical manufacturing, left to St. Andrew's Parish, Kansas City [West] Missouri, \$100,000.

THE BISHOP OF SOUTH FLORIDA dedicated the Chapel of the Venerable Bede for Church students and faculty members on the campus of the University of Miami. The University gave the site, and the chapel (building and appointments) and the refurbishing of the existing Canterbury House came from Mrs. Ricardo C. Gonzales, granddaughter of Henry Morrison Flagler (1830-1913) manse-born self-made capitalist (Standard Oil Company, which he, with crony John D. Rockefeller and others founded) and promoter (he put railroads into south Florida, built and owned one to Key West, had over \$40,000,000 invested in the state). Some years ago Mrs. Gonzales established a fund to assist new missions in the Diocese.

THE HAYES FOUNDATION and members of the Hayes family have arranged to provide Kenyon College, Gambier, Ohio, with a room in the gen-

The
Spirit
of the
Lord
filleth
the world
O come
let us
adore
Him
Alleluia

The 1960 Summer Bookmark. Somewhat reduced in size. Printed in black and red on white stock. Rate: 35c for a packet of 25 bookmarks, or \$1.00 for three packets. A handling charge is made on all orders not prepaid.

eral library in memory of Rutherford B(irchard) Hayes (d. 1893), Class of 1842, Major General in the Union Army, twice sent to the Congress, thrice elected Governor of Ohio, once President of the U.S.A. (the 19th—1877-81), and frequent Commencement attender (the enrollment dropped by three following his visit two weeks after his nomination).

ELIZABETH AMIS CAMERON Blanchard, once a prominent New York interior decorator, whose ancestors helped found the University of North Carolina, left \$300,000 to provide scholarships for students intending to prepare for the priesthood, or for sons and daughters of priests of Colonial descent.

CLARA CURTIS, SPINSTER, left \$10,000 to Trinity Parish, Santa Barbara, California.

THE CHURCH DIVINITY School of the Pacific, Berkeley, California, has received for the endowment of a chair of liturgics (the first fully endowed chair in the seminary's 67-year history) \$250,000 from the hands of lay reader and CDSP Trustee James F. Hodges, since 1948 business manager (without pay) of the Diocese of Olympia. Said the *Pacific Churchman*: "He is a retired businessman who wanted to use his time in some constructive way and so he turned to offer it to God in His Church—an activity which he recommends

to others who retire and still want to work." (People of the same mind could consider "Hill-speak" and "Operation Unlimited." According to the Ford Foundation, every year 400,000 Americans pass their sixty-fifth birthday. The Church's percentage: 4,000.)

IT IS INTERESTING to notice that the Anglican finds himself divided from Rome on the matter of the historic episcopate by considerations very different from those which divide him from most of the Protestant bodies deriving from the Reformation and subsequent post-Reformation schisms. When the Anglican discusses the matter with a Roman Catholic both are agreed on the necessity of episcopal succession, but disagreed about the question whether in fact the Anglican Communion possesses it. In discussion with his Protestant friends the Anglican finds that they are not disposed to question the fact that the Anglican Communion has retained the episcopal succession, rather they insist on denying its necessity and importance. He finds himself divided from the Romans . . . about a question of historical fact, and divided from the Protestants about the basic theological question of the proper definition of the Church Militant. The two controversies are very different from each other and it is obvious that the theological issues at stake in the second controversy are of much more profound nature than the historical issues at stake in the first controversy." (From *Christian Community*, see page 24.)

ACCORDING TO—

The Church of Ireland Gazette: Eighty per cent of all babies in Russia are being baptized in the Orthodox Church; the number of marriages solemnized by Orthodox priests has fallen off; there are eight theological training colleges with a combined total of 1,500 students [quite probably more than the total enrollment of the American Church's seminaries].

The Vice Chancellor of the University of the South, Sewanee, Tennessee: "While we were putting \$5,000,000 into building we also raised our endowment by \$5,000,000, and we have been able to raise the average salary level by something like 100%."

The Bishop of Oregon: "I am of the opinion that we need to fly our apostolic banner occasionally where all can see it, ordinations and consecrations in particular."

The Archbishop of York (speaking before a one-hundredth-anniversary congregation in London's famed All Saints', Margaret Street): "The task of the Catholic witness is still to be borne, and the Eucharistic life will not have the fullness of Christ's sacrifice realized within it unless penitence leads up to it

and the Communion of Saints surrounds it. Such is the way to the unity of all Christ's divided disciples, and of the West and the East in truth and in sanctification." (London Church Times.)

Devereux Colt Josephs, former board chairman of the New York Life Insurance Company, business should add to its regular contributions to higher education "something extra" for bellwether academic institutions — that is, institutions which actually lead.

"The great universities and institutions are fast outgrowing their traditional support. The academic philanthropy of the past was rooted in large private fortunes that no longer exist, or in the affectionate ties between generous graduates and their colleges. These sentimental sources of funds are not so apt to nourish the proliferating needs of the graduate schools. Yet these schools are a major cultural and technological asset and their progress in some fields is a matter of national urgency. They are storehouses of basic research on whose shelves stand many articles of knowledge offered free to the public, including the business community. The public

can help itself, but the public also has an obligation to put something back on the shelves. Business in particular has been taking away much more than it has been putting back." (*Taddled from Fortune*).

Mr. Josephs is a member of a group of twenty-one businessmen who for the past two years have been talking—and raising money—in behalf of a special form of corporate aid to higher education. In one year's time the Committee has given \$1,140,000 to eighteen "bellwether" institutions, of which the Church's Kenyon College, Gambier, Ohio, is one. At the present time the Church has four colleges (not

 counting the recently Church-related Shimer College) of various attainments and tendencies: in at least two of them the Church has allowed herself to be content with indifferent influence. A revival of Christian principles and practices in academic circles is being sponsored by Christ the King Foundation (620 Barton Place, Evanston, Illinois) through its Institute for Christian Learning.

The President of Harvard College: "The finest fruit of serious learning should be the ability to speak the word God without reserve or embarrassment."

The Vicar of St. Stephen's Church, Reno, Nevada: "Your job is not to build a better

world, but a better people to inhabit the best of all worlds."

The Bishop of Canberra and Goulburn: "Our people need to know the teaching of their Church and the meaning of its worship. An emotional disturbance is not enough. It is a question of what must I know and believe and do in order to be securely grounded in the Christian way of life."

The Bampton Lecturer for 1958 (Oxford University): Few of the bishops at Lambeth were trained theologians, and they met without the assistance of theological assessors to consider matters, many of which were of extreme theological complexity.

The Rector of Croome, Maryland (Diocese of Washington): The SPCK books sent to St. Thomas's in the early part of the 18th century are still preserved in the parish; other southern Maryland parishes have also kept the books which Thomas Bray so nobly provided: they are in a good state of preservation, for Bray sent nothing cheap—all are leather bound and were the best to be had in those days. (*See The Anglican Digest, Autumn A.D. 1958, page 7.*)

The Bishop of Haiti: Sin, which is man putting himself in place of God, is the basis of all the problems of the world.

The Archbishop of York (presiding at the centenary of

the Convent of the Holy Rood, Middlesbrough): The revival of the monastic life in the Church is a gift from God; "It has brought back to our Church that full range of vocations which is ever a part of Christ's One, Holy, Catholic, and Apostolic Church."

The Living Church Magazine: The Lambeth Conference . . . is not the place to look for bold, incisive statements on theology, morals, Church unity, or social policy.

III Bishop of Albany (retired): We often liken the Church to an army, and if it is, its officers must adhere rigidly to their solemn ordination vows to so administer affairs "as this Church hath received the same."

The Bishop of Colorado: Our beloved Church gives us no cause for shame or apology. Any weakness or blight or stain is within us as individuals . . . Pray for me that I may stand firmly for the Faith. I promise you that, with your prayers, I shall stand for the Creed, for the Bible, for the Sacraments, for Apostolic Order and Succession. I shall withstand temptation to yield to the prophets of expediency and popularity. I shall, by the Grace of God, stand as a Bishop and Apostle in the Church of God, loyal to our Faith, resisting with all my strength any attempts to make of the Church anything other than what she was commis-

sioned to be by our Lord and Saviour, Jesus Christ.

The Diocese of Chicago: Billy Graham "does not preach the whole Gospel."

The Archbishop of Cape Town: The Church is not an ambulance to pick up a few victims of a disaster, but a fire-engine come to put out the conflagration.

The Archbishop of Canterbury: It is evident that, just as no Church is bound by the proceedings of the [Lambeth] Conference, so no bishop is bound by them.

The Bishop of Guildford: Reunion is not the same as unity: it is less than unity and does not necessarily result in it. Many people base their arguments for unity on Christian charity, which is often a sentimental form of charity, very different from that in the New Testament. It must be a real charity, reinforced by faith, not of the heart and the emotions, but of the mind and soul. (*Taddled from the London Church Times*).

The Book of Common Prayer: The Minister is ordered, from time to time, to advise the People, whilst they are in health, to make Wills arranging for the disposal of their temporal goods, and, when of ability, to leave Bequests for religious and charitable uses.

Elizabeth I: Many people think we are Turks or Moors

here, whereas we only differ from other Catholics in things of small importance.

The Church Pension Fund: The annual salary of bishops and priests of the Church is about \$5,900.

The Palm Branch (Diocese of South Florida): "Sometimes we forget as Churchmen that the type of government under which we live gives us a responsibility both in the careful selection of those whom we elect and in the obligation to abide by the laws and program which have been established for the strengthening of the total life of our Church."

The Bishop of Colorado: "One thing I am insistent upon, and that is that the Prayer Book be obeyed, and that the faith be taught. . . . We believe Baptism to be an essential sacrament and not [simply an] occasion for a cocktail party.

Time Magazine: "In Bilston, Staffordshire [Diocese of Lich-

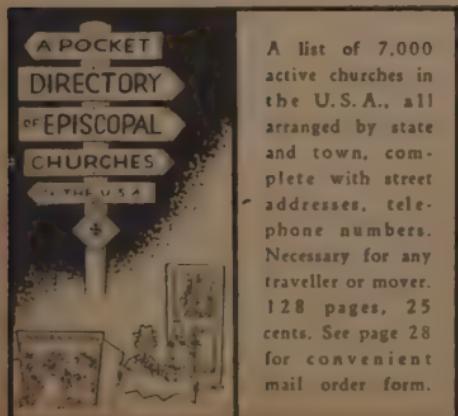
field], England, after years of awarding Prayer Books to Confirmants, St. Leonard's Church decided to switch to alarm clocks."

The Bishop of Johannesburg: "We have just begun to fight, and the only enemy the Church of God need ever fear is faithlessness."

Nathan M. Pusey, President of Harvard: "To many, not just the colleges but the whole Western world has for some time seemed adrift with little sense of purposeful direction, lacking deeply held conviction, wandering along with no more stirring thought in the minds of most men than desire for diversion, personal comfort and safety."

The Baltimore Evening Sun: "Mrs. Beatrice Marie Still, 19, of the 4400 block of Wrenwood Avenue, a Sunday School teacher at the Church of the Epiphany, 600 Arlington Avenue, was treated yesterday at Union Memorial Hospital for a bite on the elbow. Police said a 10-year-old girl did it during class." *The Jamestown Churchman* (Southern Virginia) asked, "Do you think this is a result of the new curriculum?"

The (London) Church Times: "The standard of preaching in the contemporary Church is not so high as to make the really satisfactory sermon a common place. It is indeed something of a rarity, to be treasured when found."



A list of 7,000 active churches in the U.S.A., all arranged by state and town, complete with street addresses, telephone numbers. Necessary for any traveller or mover. 128 pages, 25 cents. See page 28 for convenient mail order form.

So Busy

There never seems time to get anything done,
 The fight with the clock I have never yet won.
 I don't even notice the setting sun,

Because I'm so busy.

I spent yesterday buying new shoes and hat;
 I went to a party the day before that—
 And I can't understand why I'm getting so fat.

Because I'm so busy.

A friend I encountered when out on a spree.
 Said, Would I please help with the Church Social tea.
 I replied, "But my dear! It's no use asking me!"—

Because I'm so busy.

The priest, whose nerve is beyond all compare,
 Has told me I should go to Church and to prayer.
 An outrageous demand! I can't think how he dare,

Because I'm so busy.

Of course, I'm a Christian, I do lots of Good,
 I've got all the religion that anyone should.
 But my faith by the priest is misunderstood,

Because I'm so busy.

Yet the priest must sit by my bed when I'm sick—
 And he'll have hell to pay if he doesn't come quick;
 And for christenings and weddings he'll serve the public

He won't be too busy.

I pray to the Lord in all times of distress,
 And demand that He get me straight out of the mess.
 I'm so good and so nice He could hardly do less,

He won't be too busy.

... Yet, as time passes on, I begin now to see
 That my busy life's hollow and vain as can be.
 If I've no time for God He'll have no time for me,

Because I'm too busy.

With contrition and fear I will replan my days.
 I'll no longer seek only the world and its ways.
 Now my life is still gay — but for God and His praise
 I'm never too busy.



EUREKA!

WE HAVE a Greek's word for it—Eureka! Over 200 years before our Lord was born, the King of Syracuse asked Archimedes, a Greek mathematician, physicist, and inventor, to see if a certain crown was really pure gold or if it had some silver mixed with it. After mulling over the problem, it suddenly came to Archimedes that gold and silver would displace different amounts of water. He proceeded to test the crown in that manner, and rushing naked from the bath he shouted, "Eureka!" ["I have found it!"]

We too have found it—found the right location of the Episcopal Book Club, *The Anglican Digest*, and all other "operations unlimited" — "Hillspeak," an 1124½-acre ranch 3 miles south of Eureka Springs, in the Diocese and State of Arkansas.

Long known as "Silver Cloud Ranch" and the "baby" of retired Texans and millionaires (one "old timer" reckons that a quarter of a million dollars has gone into the place over the years), "Hillspeak" seems

to have been designed and waiting especially for us. There are two dwelling houses, a guest house, a summer house, and many other buildings, including two large barns, one of which has been somewhat remodelled to accommodate our offices and allow us six times the floor space we had in Nevada, Missouri.

The 1124½ acres includes the biggest part of "Grindstone Mountain" and half of "Pond Mountain" (two of the three highest mountains in this part of the Ozarks), several pastures, and what we have called "a green hill far away." The views in all directions are lovely. The weather is mild both in winter and summer. "Hillspeak" is not far from town, but its entrance is so well hidden that it is utterly secluded.

We paid \$50,000 for the property: \$22,500 in cash, and the balance by a five-year loan of money. We hope soon to retire about \$10,000 of the debt by the sale of walnut timber, and if EBC "past-duers" (as of three months ago) would pay up their accounts we could



Cassville

148

76
86

37

ROARING RIVER
STATE PARK

76
86

86

39

Table Rock
Lake

Seligman

112

Eagle Rock

EAGLE ROCK
EUREKA SPRINGS
BOAT DOCK

86

23

Gola

Gateway

62

Pea Ridge

72

PEA RIDGE
BATTLEFIELD

Garfield

Busch

ACCESS
ROAD

BLUE SPRING

INSPIRATION
POINT

BEAVER
DAM SITE

NARROWS
BEAVER
REC. AREA

23

EUREKA

Bentonville

72

94

62

Beaver
Lake
(UNDER CONSTRUCTION)

Rogers

94

Monte Ne

"Hillspeak"

Murdell

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“Hillspeak”, Eureka Springs, Arkansas
Telephone 7711

retire about \$12,000 more of the debt, and so leave us with only \$5,500 to pay off. The sooner we get "Hillspeak" paid for, the sooner we can get on to other work for the Church.

Money from the sale of the Director's house and the EBC building in Nevada provided the \$6,500 used to hire four vans to move our things from Nevada and to remodel two floors of the 36'-by-56' barn, and to build a fireproof room for our records. A heating system for the barn has yet to be installed.

Five members of our staff of six have made the move, and we have been joined by another volunteer. At this writing a woman from the East plans to make her way out to Eureka Springs, find her own place to live, pay her own expenses, and work for us for nothing. We expect others to join us—and build their own houses at "Hillspeak." We hope someday to come upon a man whose retirement or private income and personal interest and abilities will allow him to look after the "Hillspeak" property without salary.

The move is a big step, but one for which we were a long

time preparing. It means, among other things, a higher roll of sleeves and even longer hours of work and not a little personal sacrifice on the part of our small staff, but the move is the right one—the right one indeed, if we are to get along with the business of serving the Church.

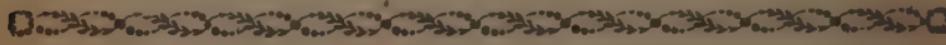
It may be remembered that the whole move has been made possible without the aid of grants, subsidy, allocations, committees, budgets, and solicitations. The money for "Hillspeak" has been earned and saved, so that we could serve the Church better. Faithful and continuing members of the Club have made it possible for us to do that.

A great future lies ahead of us: the only thing that can spoil it is impatience. When we have had our feet on the ground for a space, we can address ourselves to that future, and, with more hands and backs than we have now, work towards that future constructively.

Just as the Anglican Writers Award has made a bit of history, so may "Hillspeak" do the same. We want to think so.

Come and see us.

—“Embertidings”


Priest: Can you give me an example of "a sin of omission?"
Young confirmand: It's a sin we ought to have done but didn't.

—The Colorado Episcopalian.



BURIALS

¶ ROBERT FRANKLIN WILNER, 71, Bishop, able and faithful Suffragan to two Bishops of the Philippines, from St. Peter's Church, Tunkhannock, Pennsylvania. Bishop Wilner served the Church in the Philippines for 27 years, spent part of them in a war camp miles from where his wife was also interned, took part in the formal establishment of the Republic of the Philippines, and helped bestow apostolic orders on three bishops of the Philippine Independent Church.

¶ EDITH LATANÉ, 87, Headmistress (1927-1943) of St. Margaret's School (operated by the Diocese of Virginia), West Virginia-born daughter of James Allen Latané who resigned as Rector of St. Matthew's Parish, Wheeling, renounced his priesthood, and became a minister (later "bishop") of the Reformed Episcopal Church, from St. John's Church, Tappahannock. (The R. E. Church was formed in 1874 following the participation of George David Cummins, Assistant Bishop of Kentucky, in

what would now be called (improperly) an "ecumenical" communion service of the Sixth General Conference of the Evangelical Alliance in New York City. Public embarrassment and angry attacks resulted in the Bishop's renunciation of apostolic order and doctrine, and later deposition. With six other priests Latané went along with the Cummins crowd, died two years later. Largely confined to Pennsylvania the R.E.C. claims that the episcopate is only an office, recognizes no orders whatsoever, is slowly dying out.)

¶ FREDERICK HASTINGS SMYTH, New York-born priest of the English Church (he was ordained by the Bishop of Chichester in 1932, later licensed to officiate in the Diocese of Massachusetts), one-time chemistry teacher (Ph.D. at M.I.T.), founder (1939) and Superior of the oratorian Society of the Catholic Commonwealth, at Gloucester, Massachusetts.

¶ ARTHUR DARE WHITESIDE, 77, sometime president of the credit-rating firm of Dun & Bradstreet (he became president of the old R. G. Dun & Co in 1931, two years later merged it with the Bradstreet Company), from Holy Trinity Church, Westport, Connecticut.

¶ THOMAS NEELEY CARRUTHERS, 60, X Bishop of South Carolina and Chancellor of the University of the South, in the See City of Charleston.

✖ TUDOR SEYMOUR LONG, 72, long-time (34 years) and top-notch teacher (English literature, at the University of the South, Sewanee, Tennessee), sometime editor of the *Sewanee Review*, and authority on short-line American railroads (he had



ridden almost every small line in the East), whose insatiable curiosity and note-taking interest in what he called "ferro-equinology" and Charlestonian accent once fooled nearby Cowan's stationmaster and constable into clapping him in the local pokey as an escapee from Tullahoma's German prisoner camp, in Charleston, South Carolina.

✖ HAROLD WILLIAM BRADFIELD, 61, faithful Bishop (the 72nd) of Bath and Wells, one of the supporters of Queen Elizabeth II at her coronation, and youngest bishop in the English Church at the time of his consecration (1946), in whose see the Glastonbury Thorn was planted, according to legend by Joseph of Arimathea, and the ruins of the once beautiful Glastonbury Abbey remain, from his Cathedral Church of St. Andrew, Wells. (The See of Wells was founded in 909 by King Alfred's son Edward; Bath was

founded in 1088; the two became one in 1135.)

✖ JOHN CHAUNCEY LINSLEY, 102, oldest priest in the American Church, from the chapel of Berkeley Divinity School, Hartford, Connecticut.

✖ JOHN DURHAM WING, 78, III Bishop of South Florida (1932-1950), who ordained to the diaconate and priesthood and consecrated to the episcopacy his apostolic successor, from the Cathedral Church of St. Luke, Orland.

✖ WILLIAM WALLACE MORRISON, 65, Vestryman, Doctor of Medicine, who a quarter of a century ago first demonstrated the method by which a patient who had lost his larynx because of throat cancer could still speak by using air from the stomach, from the Church of the Transfiguration, New York. (His widow is Executive Secretary of the Episcopal Actors Guild.)

✖ GEORGE POTTER, priest, who went from grocery clerk (at ten—his father died when he was a year old) to stockbroker—and the study of Latin and Greek at night (he knew that he wanted to be a priest from the age of twelve), to become the founder of the Franciscan Brotherhood of the Holy Cross (special care: students, working boys, and delinquents), from the church of the parish his bishop had sent him 35 years before to revive, St. Chrysostom's, Peckham, 5 mi. S.E. of the City of London.

"I haven't been baptized, and I never go to Church, but I consider myself a Christian," is the same as saying, "I was not born in Spain, and I have never visited Spain in all my life, but, of course, I consider myself a Spaniard."—From a parish paper.

SENIOR WARDEN

IN THE NAME of the first Senior Warden of any U.S.A. parish to identify the exact source of the following quotation, *The Anglican Digest* will send ten dollars to the Episcopal Churchmen for South Africa (115 East 74th Street, New York 21) to further its support of St. Christopher's School in Swaziland. (The Swazis take their name from Mswazi, a king

under whom one of the clan-families of the Bantu race united in the middle of the last century. Swaziland was guaranteed its independence in 1881, and since 1907 it has been administered by a resident British Commissioner in cooperation with the Swazi "Paramount Chief." The ecclesiastical jurisdiction lies with the Bishop of Zululand.)

The Anglican Communion is a commonwealth of Churches without a central constitution: it is a federation without a federal government. It has come into existence without any deliberate policy, by the extension of the Churches of Great Britain and Ireland beyond the limits of these Islands. The extension has been of a double nature, and the Churches overseas bear its impress. Some of them are, primarily, Churches of the British people scattered throughout the world; others are, primarily, Churches of other peoples, planted by our Missions. Hitherto, they have all been Anglican, in the sense that they reflect the leading characteristics of the Church of England. They teach—as she does—the Catholic

Faith in its entirety and in the proportions in which it is set forth in the Book of Common Prayer. They refuse—as she does—to accept any statement, or practice, as of authority, which is not consistent with the Holy Scriptures and the understanding and practice of our religion as exhibited in the undivided Church. They are, in the idiom of our fathers, "particular or national" Churches, and they repudiate any idea of a central authority, other than Councils of Bishops. They combine respect for antiquity with freedom in the pursuit of truth. They are both Catholic and Evangelical. This is still today a true description of the facts and ideals of the Anglican Communion.



WE RECOMMEND

♦ *Clean and Decent*, BY Lawrence Wright, published at \$4.95 by The Viking Press, 625 Madison Avenue, New York 22. It's an entertaining, and often hilarious, account of sanitary customs and conveniences. We who take such things for granted today will be astonished at the lack of the same not too many years ago. Even though knowledge of the insanitary habits of the man in the portrait above the fireplace may appall the man sitting in the chair below it; modern man will do well to read the book. He'll not take his recently acquired and enjoyed luxuries so lightly. Some of them were hard won. The Bishop of Bath and Wells (see "Burials") wrote special prayers for the people who came to enjoy the healing waters of Bath, but puritan-minded Thomas Cromwell's agent came along and sealed up the sources and locked up the baths: he could not tolerate an odor of sanctity—even in churches. (Some Reformation destroyers made bedspreads of altar hangings, banquet cloths out of copes.) Despite what we know about the insanitary habits of some of the saints, the monks "had all the essentials of modern sanitation save run-

ning hot water, and may be rated clean and decent."

♦ *The Hell of It, A SHORT BOOK* (96 pages) by Stephen Cole (pen name of a Daytona Beach priest), published at \$1.95 by Doubleday & Company, 575 Madison Avenue, New York 22. The author has used the *Screwtape Letters* device (it compares well), but instead has twelve lectures direct from hell ("I have been through hell many times during my life, and one day I simply picked up this thing in passing"), and reveals how the Devil tries to win Americans (he succeeds more than we think) by noise, activism, fads, self-discipline, mediocrity, and the like — even

O GOD, make the door of this house wide enough to receive all who need human love and fellowship; narrow enough to shut out all envy, pride, and strife. Make its threshold smooth enough to be no stumbling block to children, nor to straying feet; but rugged enough to turn back the Tempter's power. God, make the door of this house the gateway to Thine Eternal Kingdom." —Inscription on a London church door. (From *The Oregon Episcopal Churchman*).

religion and tolerance. The book's subtitle is "A devil's guide to tempting Americans," and they'd do well to see how easily they succumb—and don't know it! Wolves in sheep's clothing won't like the book, but deceivers can never admit to deception, and deception is still the Devil's neatest trick.

♦ *Henry St. George Tucker, A monograph on the XIX Presiding Bishop*, by historian A. Pierce Middleton, Rector of Brookfield Centre, Connecticut, and published at 25c by the

National Council, 281 Park Avenue South, New York 10.

♦ THE MAY ISSUE OF THE *American Church News* (35c, 347 Madison Avenue, New York 17) and its enlightening articles on the religious orders of the American Church.

♦ FOR MEN IN THE CHURCH: Write to 709 West Market Street, York, Pennsylvania, and ask for "A Brief Synopsis of the Brotherhood"—a 16-page booklet which gives the whole story of the Brotherhood of St. Andrew—how it came into be-

and now . . .

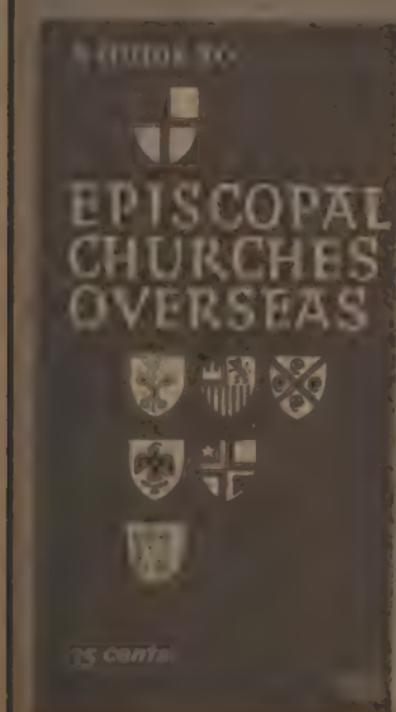
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ing, what it does, and how. The Brotherhood doesn't ask for it, but you might send along a quarter to help pay for the booklet: after all, it costs somebody something and the men-folks might as well help out.

♦ FOR PEOPLE WHO READ SERMONS: fifteen of them by Joost de Blank, Archbishop of Cape

Enroll me as a member of the Episcopal Book Club. I understand that (a) I will receive four selections a year, (b) each selection is unconditionally guaranteed, (c) if I do not wish to keep any book, I may return it within ten days after its arrival, otherwise I am to pay for it by the end of the month, (d) I may cancel my membership at any time upon due notice to the Club, and (e) the average cost of each selection is slightly over \$2.50, plus postage.

As my first selection, please send me *A Testament of Turning*, the 1960 Summer "Book-of-the-Season" recently published and distributed.

Mr. Mrs. Miss

(Name)

(Mailing address)

(City, zone, and state)

(Name of parish)

Fill out (please print) and mail to the
E.B.C., Eureka Springs, Arkansas.

Town, published at \$2.00 under the title of *A Working Faith* by Wm. B. Eerdmans Publishing Co., Grand Rapids 3, Mich.

♦ THE RCA-VICTOR RECORDING, "A Florence Foster Jenkins Recital," LRT 7000—one of the funniest things ever made. People who have endured woman's club sopranos and other victims of avaricious vocal teachers will find all their tortures summed up in the most tummy-aching performance of the century. Get a copy and play it for your friends: if you can keep a straight face, play it for your enemies—it will slay them, and you yourself will die laughing.

♦ J. V. LANGMEAD CASSERLY's latest book, *Christian Community* (published at \$5.50 by Longmans, Green & Co., 119 West 40th Street, New York 18). Based largely on his lectures given at The General Theological Seminary, an institution which he left last year to become associated with the Bishop Anderson Foundation, Chicago, and Seabury-Western Theological Seminary, Evanston, Illinois. The book aims "to help Anglicans . . . appreciate more profoundly the riches and powers of their own position" and, indirectly to help others outside the Church to the same mind. The new work is easier to read than was his *Retreat from Christianity in the Modern World*, and will have a much wider appeal.

INVOCATION

St. Brannock caught a brace of deer
 And hitched them to a hand-hewn-board,
 Then felled and hauled a hundred trees
 And built a church and praised the Lord.

St. Oswyth, for her stubborn faith
 Beheaded, rose with quiet grace,
 And put her head beneath her arm,
 And bore it to a better place.

St. Tavy was a willful saint:
 On cistern water, pulse and rye
 He made twelve monasteries, then—

And only then—took time to die.

Old barefoot breed, come back!
 Our race—
 Our kings and peasants, bards and fools—
 Must now remake a shattered world
 With little wit and rusty tools.

Come back and give us pulse to eat,
 And rain to drink, and deer to drive;
 Instruct us how to keep our heads,
 And help us save our souls alive!

—Nancy Byrd Turner,
 in the Kansas City Star

THE AUTHORITY of the priest to consecrate [the Eucharistic bread and wine] is itself witness to the continuity of the life of the Church in its unceasing dependence on its Head, Jesus Christ, Who is the same yesterday and today and for ever. Every priest who by virtue of his ordination celebrates the Holy Communion acts not only for the congregation there present, not for all Christian people then living on the earth, but as the organ of the Body of Christ, the ministerial instrument of Christ active in them through His Body: so that though no more than two or three persons be actually assembled, yet the congregation at that Holy Communion . . . is the Communion of Saints, with which the persons present, be they few or many, are there conjoined. Here, therefore, as in the Incarnation itself, we find the eternal in the midst of time, the secret of a fellowship against which the gates of death cannot prevail.—*William Temple, late Archbishop of Canterbury.*

Y prysuraf ohonom i gyd yw y Diafol. Am hynny, yn Ufferen 'does yna ddim pnawn Sadwrn. (Translated from the Welsh: The busiest of us all is the Devil. Therefore, in hell, there is no Saturday afternoon.)

THE QUARTER WATCH

 IN 1870, THREE years after his consecration as Missionary Bishop of Montana, Idaho, and Utah, New York-born Daniel Sylvester Tuttle gave two-year-old Anthony Hughes French a Prayer Book on the occasion of his baptism in a gold-mining camp. Last May the IV Bishop of Montana used the same Prayer Book when he confirmed the same Anthony Hughes French—90 years after his baptism and 25 miles eastward. (Bishop Tuttle became III Bishop of Missouri in 1886, Presiding Bishop in 1903, and was a bishop for 56 years.) ¶ It may be worth knowing that the town nearest the highest point in Idaho bears the name Chilly. ¶ *The Longest Day*, a best-seller account of the invasion of Normandy, reveals that the Rector of Trinity Parish, Fort Wayne, (Northern, Indiana, made the most combat jumps of any chaplain in history—four. ¶ Harry Blamires, author of *The Offering of Man*, *The Kirkbride Conversations*, *Cold War in Hell*, etc., will be at Michigan's Cathedral Church of St. Paul for a series of lectures 15-30 March 1961. Priests interested in engaging Mr. Blamires for their own parishes should write to Canon Warren, 4800 Woodward Avenue, Detroit 1. ¶ We

haven't seen a copy, but Hoyt Alden, in *Your World*, tells about St. Stephen's Sampler, a two-dollar cookbook put out by the women of St. Stephen's Parish, Clay & Darst Streets, Ferguson, Missouri. There's a sensible way to cook a turkey—all night. The book tells how. ¶ Robert (Traill Spence) Lowell, Jr., a member of Boston's Church of the Advent, has been named the 1960 Boston Arts Festival Poet in recognition of continuous meritorious contributions to the art of poetry." (The Rev'd Samuel Whitney

By now, every woman in the congregation has received a letter from the Executive Board of the 'Women of the Church' [formerly called the Woman's Auxiliary] and a copy of the budget for 1960. If every woman will send to the treasurer \$10.00, all money-raising projects will be discontinued. There will be no 'coin-savers' sent out, no cake sales, no silver teas, no Fall bazaar or dinner. The time and energy spent on these money-raising projects can be spent in other ways. This is a new venture in faith, and one that can mark a turning point in the revival of the spiritual life of the Church. From a parish bulletin.

Hale, Rector of the Advent since 1937, has retired.) ¶ On Mauritius, a 700 sq. mi. island 550 miles east of Madagascar and 2300 from the Cape of Good Hope, six of the 20 Anglican churches were completely destroyed by cyclone; five others lost their roofs and eight were damaged. The present bishop's surname is Otter-Barry; his predecessor's Golding-Bird. ¶ This autumn Kenyon College, Gambier, Ohio, will hike its yearly tuition from \$1050 to \$1200.

¶ In addition to the four colleges or universities in Louisiana which have Churchmen for presidents (TAD, Spring 1960, p. 26), there's a fifth: McNeese State College, Lake Charles, whose president is a member of St. Michael and All Angel's parish. ¶ The Diocese of Harrisburg will soon open its home for the aged at Shippensburg. ¶ In St. Paul's Church, Leavenworth, the Bishop of Kansas confirmed a woman 100 years old. ¶ Altar Guilds who have unlacquered brass to polish may like to know that our spies have reported most favourably on Ge-Halin Metalpolish, made in Western Germany and bearing the address, Ge-Halin Products, 277 Broadway, New York 7. (We don't know the cost, but think it's about \$1.00 a tube.) After using the paste, use old newspapers to wind up the job with remarkable sparkle and pleasure. ¶ In its development-

fund drive the Diocese of Oregon raised \$920,000 — \$100,000 more than it sought. ¶ A 70-year-old chief of Ife (one of a group of Negro tribes in West Africa whose chief's title indicates spiritual supremacy and whose office is regarded as a fountain of honor), Knight of the British Empire, Commander of the Order of St. Michael and St. George (his people sought and won protection of the British in 1893), and one-time lay reader (one of the first to come into the Church in that area), has become the first African governor of a colonial territory. (Nigeria is granted its independence this autumn.) ¶ In Montana a retiring organist learned that in her fifty years of faithful service she had outlasted five bishops, eight priests, and three organs. ¶ The Episcopal School Foundation in the Diocese of South Florida is making plans to establish a boys' preparatory school on forty recently-given choice acres near the proposed new State University west of Boca Raton in the new city of University Park. The Executive Director of the Foundation is the former Rector of St. Timothy's Parish, Baltimore, and Headmaster of St. Timothy's Parish Day School, Hunter Wyatt-Brown, Jr., whose father (d. 1952) legally changed the family name from Brown in 1941, ten years after he became II Bishop of

Harrisburg. ¶ The Suffragan Bishop of Colorado, consecrated only two years ago, resigned to become Director of the Home Department of the National Council ("281"), thus succeeding the priest who last autumn became Bishop of Nevada. ¶ Summer visitors to Estes Park, Colorado, may not know that the building used for a dress shop ("Holiday House") is used during the "off season" as a meeting house and chapel for local folk—thanks to the interest and efforts of the local priest. ¶ A \$50,000 replica of the world-famous Ghiberti "Gates of Paradise" in the baptistry of a church in Florence, Italy, has been purchased for California's

Grace Church Cathedral in San Francisco. ¶ The Warden of the College of Preachers since 1943 and sometimes President of General Convention's House of Deputies, Theodore Otto Wedel, will retire September next. ¶ Whether in our parish or some other, whether in our diocese or some other, the Church has one task everywhere and to that task God calls every person and every parish to give the fullest.—*A parish bulletin.* ¶ The Bishop of Mombasa for the past seven years will become the first Archbishop of the new Province of East Africa, which the Archbishop of Canterbury will inaugurate in August. ¶ The Guerry Memorial Building (au-

clip and mail

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ditorium, art gallery, classroom and office facilities), named in honor of the University of the South's Vice-Chancellor (president) 1938-48, and costing nearly \$580,000, will soon rise on "the Mountain" at Sewanee, Tennessee. ¶ The American Church's oldest mission station in Alaska is Christ Church, Anvik, founded in 1887; first Anglican work in Alaska began 5 July 1861 at Fort Yukon. ¶ The Dioceses of the Anglican Communion in Welsh: *Esgobaeth y Cymundeb Anglicanaidd*. ¶ On Ascension Day 231 communions were made at Anglican Eucharists at Oberammergau. ¶ The Church of England is to establish its own College of Preachers, modelled more or less after the one in the United States (Mount Saint Alban, Washington, D. C.), with the Bishop of Bradford as chairman. Said the (London) *Church Times*: "How the new College will succeed in raising the level of sermons remains to be seen. It will not have an easy task. Much may be done by training in technique, but it will be essential to remind those who come to the College that technique itself is not enough. It is at best only an important natural means to the supernatural end of a man lending himself as a channel through which the living God can declare His lively word to the minds and hearts of the hearers." Accord-

ing to *The Time Literary Supplement*: "Today the preacher has lost most of his ancient power and popularity, unless, of course, his pulpit be the television set. Matters were otherwise in Victorian England. It has been computed that in the Church of England alone at the end of the nineteenth century the annual output of sermons was round about 1,664,000, and a fair number of [those] sermons afterwards saw the light of print." The annual output in the American Church can be reckoned at less than 400,000, and few are ever printed. ¶ In a West Coast cathedral church, "at the time of the offering of the collection plates [sic], that notable and pious part of the Liturgy commonly called the Solemn Elevation of the Alms Basin, while the congregation stands at hushed attention and the priest waves the cash over the altar [to form a dollar sign], the organist plays 'Taps'! Hail and farewell to all those quarters." —*From a parish paper*. ¶ The Presiding Bishop dedicated Kent School's new girls' school, which, when finished, will include four dormitories, a dining hall, gymnasium, schoolhouse, library, and science wing. Kent began a boys' school in 1906 by the Order of the Holy Cross (it was 34 years before Founding Father Sill would consent to a dance, later helped

out in the orchestra himself), but was released from the Order's control in 1949. The "co-ordinate branch" of Kent will have its own faculty (half women) and will slowly swell to a full four forms by adding one new class each year. This autumn the first 100 girls (aged 14 to 15) will join Kent's 292 boys. ¶ The Bishop of Vermont announced his intention to retire in 1961, set in motion the machinery to provide a successor. ¶ A sister of the Convent of the Holy Nativity, Fond du Lac, Wisconsin, addressed an annual meeting of Missouri's Churchwomen in Christ Church Cathedral, Saint Louis. ¶ Churchman Thomas Sovereign Gates, Jr., Secretary of Defense, received in Annapolis, Maryland, the Military Chaplains Association's Citizenship Award. ¶ In Jackson (one called Jackson Hole) the Church in Wyoming turned over to Teton County the name, equipment, financial assets, patients, and new land site of its St. John's Hospital, established in 1916 by a priest and physician. ¶ Singer-Churchman Nat ("King") Cole recently toured Europe. ¶ We haven't seen the 52-page book *Lambeth, Unity, and Truth*, by T. Robert Ingram, Rector of St. Thomas' Parish, 8003 Grape Street, Bellaire (Houston), Texas, but we hear that it is stirring up a bit of ecclesiastical dust: the flaws

of the Bishop's Pastoral Letter of 1958 are examined, the faults of Lambeth Conference considered (the author would like to see it abolished), and uniteers (the people who would sacrifice divine truth for worldly unity) squelched. ¶ The Diocese of Michigan chose to present to the Church for consecration as a second suffragan bishop the Rector of Christ Church Parish, Cranbrook. His daughter will soon marry a grandson of the late Charles Evans Hughes, Chief Justice of the United States. ¶ Two sons-in-law of I Bishop of Brandon, Province of Rupert's Land, are now bishops: one succeeded him in his own diocese and the other is now VIII Bishop of Saskatchewan. ¶ In one parish in Houston, Texas, 60 of the 950 communicants are physicians—over 6%. ¶ The Presiding Bishop enthroned as the VI Bishop of Central New York, the Rt. Rev'd Walter Madole Higley, Coadjutor since 1959 and Suffragan since his consecration in 1948. ¶ The Archbishop of York recently completed a six-weeks' tour of certain dioceses in Africa. In St. Nicholas' Church, Dar-es-Salaam, Zanzibar, the Archbishop celebrated according to the Zanzibar rite, but in English rather than the customary Swahili tongue. It was reported that while the English congregation could follow the service

easily in their own language, the Africans were so at home with the order and full ceremonial that they were untroubled by having the Eucharist in English. A congregation of a thousand people overflowed the church, and Communion was administered not only at the high altar but also on the steps of the church with great reverence and devotion. (His Grace recently underwent minor surgery.) ¶ Souvenir hunters are paying two shillings (28 cents) for a teaspoonful of dust: the Church's historic Westminster Abbey is having its first housecleaning since it was consecrated in 1065, and upon analysis the dust (more than an inch thick in some places) was found to contain soot from candles burned 900 years ago. ¶ The Church in Canada is taking steps to increase the standards of training for the priesthood. ¶ A parish in the Diocese of Atlanta includes in its offer-

ing envelopes one for membership in the Episcopal Book Club. ¶ The Executive Secretary of the Overseas Mission Society (headquarters: Mount Saint Alban, Washington, D.C.) spent three and a half months in Europe. ¶ Wystan Hugh Auden, one of the authors of *Modern Canterbury Pilgrims* (his contribution has not been included in later printings) and one of the Church's top-ranking poets, has done a new book of verse, 91 pages of poems written during the last five years, *Homage to Clio*, published by Random House at \$3.50. ¶ The 28-year-old son of onetime WAC commander and the first U. S. Secretary of Health, Education, and Welfare, Oveta Culp Hobby, has become managing editor of the *Houston Post*. His father, a former Governor of Texas, had the job at the age of 28, is now the paper's board chairman. ¶ An acolyte of

If your birthday falls between the last Ember Day of Summer, 11 June, and the last Ember Day of Autumn, 24 September, you may wish to "renew" your "subscription" to the Anglican Digest.

—Cut here and mail to TAD, Eureka Springs, Arkansas—

SO THAT I, AND OTHERS, MAY CONTINUE
TO RECEIVE THE ANGLICAN DIGEST.

I ENCLOSE \$

My correct(ed) address is given on the other side.

Christ Church, Greenville, Delaware, won a \$2,200 yearly scholarship to Williams College. ¶ The Rev'd Robert H(erbert) Mize, Founder (1945) of the now famous St. Francis' Boys' Homes, in and around Salina, Kansas, has resigned the Directorship of the Homes as of 1 January 1961. Father Mize will stay on in South Africa after his present year's leave-of-absence, and the especially chosen and trained priest, William Ellwood Craig, who has been Acting Director since Fr. Mize's departure for Africa, is continuing in that post. ¶ A careful reader of *A Guide to Episcopal Churches Overseas* will find the following names given to episcopal residences: Bishopscourt (various spellings), Bishop's House, Bishop's Lodge, Bishopsbourne, Bishopsdale, Bishopsholme, Bishop's Lea, Bishop's Mount, Bishopsthorpe, Bishopstowe, Bishopsmead, Bishopshurst, Bishop's Kuti (in India), and Bishopstope. The fourteen do not include The Palace, See House, etc. ¶ A letter in *The*

Living Church Magazine urgently suggests that Churchmen entering the U. S. Naval Academy should make themselves known to the Rector of St. Anne's Parish, Annapolis as soon as possible. (An Academy chaplain wears the vestments of the Church and uses the Prayer Book but is not a priest.) ¶ The Bishop of California has gone more than 200,000 miles in the air. ¶ We will try to get out the next issue of *The Anglican Digest* sometime in October. (We were over two months late with this issue!) What we honestly need is a full-time editor—a priest whose only duty would be to read and write for *TAD* and work for almost nothing. The present editor loves the job and doesn't mind the pay, but his time is more and more being snatched away by other duties, and *TAD* is neglected. By the time you get this we may have ready a mimeographed statement of needs—as far as an editor is concerned; if you know of a candidate for the job, urge him to ask for that statement.

THE ANGLICAN DIGEST EUREKA SPRINGS, ARKANSAS

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